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Must Remain in
Transcription Room

M2199

Barn

Group II

Friday January 19, 1973

MR. NYLAND: Will I sit a little bit further back? What will we talk about? We said last Monday we'll continue on Friday. Who had the last question, last Monday, do you remember? Who remembers?

Kathy: It was Peter.

MR. NYLAND: Huh?

Kathy: It was Peter.

MR. NYLAND: No.

Paul Ruddy: It was I, sir.

MR. NYLAND: Paul Ruddy.

Paul: That's right, sir.

MR. NYLAND: Yah, okay. And was it satisfactory, Paul?

Paul: Yes, sir, I'd like to listen to the tape again. The answer was very satisfactory, sir, I'd just like to hear it again.

MR. NYLAND: You can ask the same question and then you take a chance that you have an answer. (Laughter) That's all right for that day then, huh Paul? So what other questions are there now?

Richard Mandell: Mr. Nyland?

MR. NYLAND: Yah.

Richard: Richard Mandell. I had--I had a question at the end of last meeting that I never got to ask because we ran out of time so maybe it's right that I ask first. Last Saturday night I thought I heard you say, when you were speaking, that if one wishes for the truth with all one's might, one might die. And I didn't know whether you meant--

you were referring to the MI FA situation where, when one crosses the bridge, one must give up what went before, or whether you meant something else.

MR. NYLAND: No, it was really something else. Do you know a little story by Schiller which was called Das Verschleierte Bild von Thais?

Richard: No, I don't know it. (Laughter)

MR. NYLAND: That is probably the reason why it's called verschleierte because that means that what is hidden. That what was hidden of the status of Thais. It was in front of a temple that the man - and I will not quote further German for you - greatly interested in wisdom, after having asked all the different wise people around in the village where was that particular statue, and he was told that if he was going over, if he wanted to find it, and he was going over to the temple, there was a curtain hanging, and that he should not lift it up. Because if he did, he would be killed. The story goes on that actually this young man in search of truth, went to the temple and it was evening. Andwhen, in the morning the different inhabitants of the village came by the temple, there was the young man, dead. But the veil was lifted just a little.

I mean by that, at a certain time in one's development as a man wanting to uncover what is on the other side of unconsciousness, but could become available to a man when he starts to grow and continues to acquire more and more wisdom and actually being in search of the truth, that at certain times, he can only sta nd a certain kind of truth, and not as yet the total truth. That is, if he, not being prepared sufficiently, would lift up that kind of a veil, he would have to pay for it with his life. It implies also something else: that if one actually is confronted with truth, even on this Earth, that then one cannot stand it, and must die, because it is the giving away of a secret which belongs to a different kind of level. And unless a man has worked on himself and is prepared to move from one level to another voluntarily, and being able to loosen the bondage of the place where he comes from, he will have to die, since he's then in the presence of something that does not belong to his present state of development. And this is the way I meant it. There is a certain time at which certain truths can be digested, and are good for one. There is also a time that if, by a certain chance one develops a little or thinks that one is developed more that one actually is, that then the truth will act as a poison. There is a slow process; I think that Gurdjieff or maybe

Ouspensky somewhere says: if a man actually knew the truth, he would commit suicide. One must understand that growth of this kind, of a development for a man when he is unconscious and tries really and sincerely to become conscientious and, in addition to that, would have a definite consciousness pertaining to the state of wisdom which he has acquired, or whatever there is of an understanding of relationships between himself and other levels of being, that then at such a time he has to consider that a slow kind of a growth, and that wisdom as given to him is really meted out in accordance with his capacity to digest it. That is a law, that when certain things are too much in regard to things that are, you might say too little, that that what is little has to be emerged (merged) with that what is too much. All right?

Richard: Yes, sir.

Patrick Conty: Mr. Nyland?

MR. NYLAND: Yah.

Patrick: You said about two weeks ago that the thoughts when they get free, I don't know if I repeat you right, but - crystallized, they could get out of the circle and for a while get crystallized in certain forms where one can recognize them and...

MR. NYLAND: Was that when we talked about the tangent?

Patrick: Yah, about the tangent. So, I feel that in-- for a long time I have - and you said that this kind of form is much lower, this kind of form is lower from an absolute point of view.

MR. NYLAND: Yah.

Patrick: And I feel that there is something a little bit similar that I have been using for a long time, using kind of forms to inspire me to Work. But those disappear more and more, and what I confront now mostly is whenever I try to want to Work, I have a very strong realization that I am asleep. Even all my attempts, all I do is covered by sleep, and I must be on a - I cannot make the effort to get out of that sleep. I don't know where to start from, exactly, from there. I know that there is a lot of very simple ways but it doesn't, I can repeat that to myself, it doesn't give me the impulse which might be necessary.

MR. NYLAND: Yah, you see, Patrick, it's sometimes very difficult to put two and two together. For instance, the question of getting off the circumference of a circle and

tangentially disappearing in a certain direction which is not in accordance with the circumference, that then, what one does is, at a certain time, perhaps crystallizing out on this new road, which, as I said, then leads to the possibility of more freedom, and ultimate(ly) to infinity. That kind of an idea of the crystallization on a certain road comes from another concept of what is really a cosmic ray. So that then, seeing that as a current being sent out from the Sun Absolute, and indicating a form of life which has to involve, is crystallizing out at certain places in solar systems of a certain kind. Comparing that now with a person who wishes to Work, there is also a very definite current that is set up when he wants to consider the possibility of development in evolution in this time, because the direction is indicated in that way; it is different from the involutionary process of a cosmic ray. But the principle remains the same, that when a man wishes to develop, he then sets out with the aid of a variety of different things, including Work on himself, on a certain road which must lead for him in an evolutionary sense to more freedom. But that at certain times, during that process of his own development, he will have to crystallize out in order to take proper stock of himself, and to gather again and again information which he has obtained, and to re-establish for himself an equilibrium in regard to that what is an involutionary force which also affects him.

Now you must not mix the different things up because sometimes these concepts belong to different scales of relativity, and if one starts to consider now that what is, and as I mentioned, in the brain as a lot of thoughts which can every once in a while leave one, and then comparing it to forms of crystallizations because one has not reached infinity as yet, which is a different kind of scale when one consider one's total possibility of development from a man who is unconscious and wishes to reach a state of consciousness and conscience. Because in that particular respect, there are the obstacles which have to be considered, and not the forms of crystallization. Crystallization, in that sense only appears when the obstacle has been overcome; and then there is one moment in which one considers where one has come from and the difficulties that were in the way for further development - and this again in the sense of evolution - that one then has a chance and also has the ability to look back, or to see what has

happened; and then, for one moment, standing still, preparing for the future. In reality, if you look at it that way, it is a concept of how time changes from time as it is to timelessness, and again changes into time. When past becomes present, it is a moment; when a moment becomes future in the thought of anticipation, it becomes a form of time.

If I wish to Work on myself, I use all kind of means in order to remind myself for the necessity of Working. And I can do that sometimes better by being able to stand still for one moment, considering where I came from, and knowing then that what I came from has to change its direction if the future will have to become more valuable. It answers your question, but not in the same sense as you may have liked. All right?

Patrick: Yes, but I still don't know what...

MR. NYLAND: Don't know what to do?

Patrick: Yes.

MR. NYLAND: Patrick, there are any number of tapes at the present time. I've talked about so many different-- in different tapes about what to do regarding one's Work, so that when we talk now sometimes about certain perspectives and certain vistas, it is sometimes necessary to recall what is still the same old remedy and that what is all the time a requirement for anyone who wishes to Work. It is a realization of that what he is, his desire to change that since he doesn't like what he is, the creation of something that is objective, and expecting that objective faculty to give him information for his self-knowledge. What one does - all the time returning to the simplicity of that kind of Work, either intellectually explained, sometimes emotionally, or as I said not so long ago, sometimes physically. You remember we talked about that. It's always the same answer, Patrick. I am what I am. I accept that what I am in order to become that what I am not now. All right?

Jochem Schmidt: Mr. Nyland?

MR. NYLAND: Yah, who is it?

Jochem: Jochem Schmidt. When I'm very honest with myself and why I'm Working or want to Work.

MR. NYLAND: You're the German from Texas?

Jochem: Yes. (Laughter)

MR. NYLAND: Yah. It's only a form of identification. It's all right.

Jochem: Then I must say that it is curiosity, and it's not so much a motivation of changing what I am and...

MR. NYLAND: It's quite all right that it starts out as curiosity, but curiosity has to be sustained. If your curiosity is satisfied and it was the motivation for Work, you will not Work anymore. So when we talk about the possibility of that kind of a continuation of an effort, it has to be based on something that is not to be satisfied that easily. And curiosity, although it may lead you to the source where you can drink, it will not be enough to continue to drink of the water of life.

Jochem: But is that a substitute for motivation?

MR. NYLAND: I don't hear it.

Jochem: Can it be a substitute for motivation?

MR. NYLAND: What, curiosity?

Jochem: Yes.

MR. NYLAND: As long as it lasts, yah.

Jochem: Well, I was thinking what my motivation could be and I can say - I can rationalize that I want to wake up and whatever that means but it does not have a very deep meaning to me and...

MR. NYLAND: No, I think that's right. Curiosity sometimes really is in the way of finding the true motivation; and for the time being, I don't care at all what causes me to have a wish to Work. It may be a tale of my grandmother, or it may be stubbing my toe. Anything can be at certain times of use, somehow or other associated with Work, that I then will want to Work. But these kind of things will run out and my curiosity also will run dry, because I will satisfy my curiosity by finding out certain things regarding Work on myself. And then having been satisfied, there is no motivation to wish to continue because the curiosity is not interested in Work on myself. It's only interested in discovering something that's a little different and that is new to me.

Jochem: But I wonder if the curiosity is so strong that it can wait until you find something out, that you're satisfied.

MR. NYLAND: My answer is: exhaust your curiosity and then ask another question.

Jochem: Thank you.

Lee Lipscomb: Mr. Nyland?

MR. NYLAND: Yah.

Lee: Lee Lipscomb.

MR. NYLAND: Huh?

Lee: Lee Lipscomb.

MR. NYLAND: Yes, Lee. Texas is represented tonight.

Lee: I was wondering about Work and a creation of something which is separate from me, even while thoughts and feelings are going on, that maybe, may be just for a second, and why I have such difficulty in making it separate.

MR. NYLAND: The difficulty while what is going on?

Lee; While my own thoughts and feelings are going on.

MR. NYLAND: What do you expect really? If you have any idea what is the purpose and of course what is--what are the difficulties which are inherent in this kind of Work? You're trying to create something in your brains, and the brain is, at the present time, unconscious and functions in certain mental ways. One is very small in even having a beginning of a wish and the creation of that 'I' is very seldom, in the beginning, larger than two or three cells. The ability that one has in order to find out what is meant by Work on oneself in the beginning almost infinitessimal, because it has to go against ordinary thoughts and feelings because they will affect you in some way or other, and constantly will offer you substitutes. And that what you then want to accomplish, you expect that it can be done almost overnight. Your whole life you have lived in unconsciousness, and now you start with a little spoon to move one of the dunes on the seacoast, and you hope that it will be there the next morning in a different place. Just try to be. I would say, try to have some common sense. It is such a simple reason to know that if I put something of that kind of a nature that I would like this 'I' to be, as objectivity, in the presence of a camp of enemies, of course, they will fight me and kill me. And even if I have the best of intention, even if I want to tell the rest of my brain: don't touch it, because it's of value, the rest

of the brain is not interested in that because they have, for themselves, more than sufficient to understand each other, fight a little bit, but at least they can live together and have always been able to live together.

Try to imagine your brain as it is, full of thoughts and that what is brain matter functioning in certain ways. Even if you want to divide the different activities in departments, this particular little 'I' starts to operate in a section which is still fertile, or at least it's not virgin, but it has at least the possibility of a development if it actually could be set into motion. And I've explained that several times, that that kind of machinery is very rusty and it has not been used at all; even if it had been used in the past when I was young, by this time it's completely atrophied and it has already rusted in. And now to set that in motion, tremendous amount of effort is necessary even to make it turn over a little, let alone form any kind of coherent thought process. Moreover that what is the thought process that I would like to have in that particular section is not at all the identical idea of thinking that I have in the rest of my brain. And about that process which I then call awareness and compare it with a thought, it is entirely different and I also have to learn what is really meant by it. If I define it with my head, of course I can understand that an awareness is a thought without feeling, or it is a feeling without thought, or it is some actual capacity or activity of the brain without either thought or feeling. But that's my mind only. I still have to practice it and find out what it would be if it became part of the totality of my being. And that is only, you might say, the beginning of that 'I' when I try to satisfy impartiality and try to satisfy the idea of a moment or simultaneity. All these things are completely foreign and new to me, and that's the reason I cannot become conscious overnight.

Have patience, Lee. You haven't known very much as yet about the world and you have known very, very little about Work. Read first ALL AND EVERYTHING three times. A person who wishes to write a book has to have about a hundred thousand words behind him before he can start writing a good book. When you are young, keep on Working in the best way you can. Maybe when you get old enough to have that kind of a wisdom given to you, I hope then you will be able to see it. In the meantime, don't desasperate, that is, continue because you have to have that kind of belief that ultimately you will

understand what consciousness means. All right, Lee?

Lee: Yes.

Harvey Greenwald: Mr. Nyland?

MR. NYLAND: Yah.

Harvey: It's Harvey.

MR. NYLAND: Yes, Harvey.

Harvey: I'd like to know whether I'm kidding myself in relation to making a comparison, knowing about certain things in my ordinary life, running in certain cycles and then running down. And I see that also in relation to the way my Work has been recently. And yet, when I would try to set up something in the morning, I would find that still most of my day would disappear, unless all of a sudden I get something, (something) would happen, then I could do it right then. But nothing like, nothing that I can consider like in the past I could say-- I could say, like about three weeks ago I had a good day for Work. I can't seem to say that frequently enough, and I wonder if I am kidding myself in relationship to--I don't even know how to get it together in a way, let's say. I know I waste a lot of energy in my ordinary life. I know this, I (coughing) myself, but I can't convert that all the time or use it right away at that time. It seems - it doesn't seem to bring a result.

MR. NYLAND: So now let's finish it up with a question, Harvey. What is it you want to do? Do you want an answer of how to Work now? Do you want an explanation of why you have difficulty in now Working? Or how it is related with the idea of Work on yourself with your ordinary life? There are many different questions that are in what you have said. Now what is it that we really want to talk about?

Harvey: I've been trying - I've been trying to pinpoint it. I know it's been gnawing at me right around my stomach.

MR. NYLAND: No, it is right Harvey, only if you cannot be clear for yourself in the kind of a question, it would be difficult to give an answer that is helpful. Of course I can always talk about generalities and bring one little question up after another and connect them, but that's not the point. What it really would make clear to you, if for instance you would say: today, I have not Worked and I don't know why. Or,

early in the morning I went up - I get up with an idea that I should Work, and I didn't. Or, today I looked at ALL AND EVERYTHING, and I left it on the shelf. Give me an experience today regarding your attempts or your thoughts or feelings about Work. Then we have something concrete.

Harvey: All right, I will talk about today.

MR. NYLAND: Huh?

Harvey: All right, I'll talk about today.

MR. NYLAND: Can you?

Harvey: Yah, I can talk about it in the sense that...

MR. NYLAND: No, it's an honest question.

Harvey: I know and I'd be reminded mentally but there was nothing more to it than that. There was no Work today.

MR. NYLAND: Good. Can you describe perhaps the times where you remember that you happened to think about it?

Harvey: Yesterday.

MR. NYLAND: What happened yesterday?

Harvey: I was walking down the street towards the bakery and, I would say, a thought and a wish happened at the same time because that's the way sometimes it seems to be to me, and I continued applying like an effort to create something. And I kept my arm moving no matter if I stopped and I talked.

MR. NYLAND: Do you remember the place where that happened?

Harvey: Yah, I kind of do remember the place it happened.

MR. NYLAND: You do not know how the thought came to you then?

Harvey: It is not like an ordinary thought, like I have a thought about Work and it's very intellectual. This is kind of a thought coupled with actually doing something at that very time.

MR. NYLAND: Yah, but I mean how, from your ordinary life in which you were engaged in doing something, something happened to be in your brain which reminded you of Work. It is sometimes very difficult to trace that, and I would almost say it's not necessary. If now you realize that of yesterday and the thought was there but you didn't do anything,

or very little, even swinging your hands and arms a little bit, were you satisfied and are you now satisfied even with a description of that kind of an effort?

Harvey: No, I'm not satisfied in the sense that...

MR. NYLAND: Okay, okay. You're not satisfied. Now, what can you do now to compensate for that dissatisfaction?

Harvey: I can Work.

MR. NYLAND: At each time one has to establish within oneself a balance. The balance is described for a person in a wish of seeing how much has to go in one direction, which you can call maintenance of ordinary life; and the other, the possible development of one's inner life, to use simply that kind of terminology. If, at certain times, I try to strike that balance, and I see that one scale is way down and the other is up and it has no particular value and no weight on it, I do certain things: first, I make up my mind in saying that that is the kind of performance which I don't want to repeat. Then I change it around and I say at such and such a date or at such and such a place, I remember that I happened to think about Work. Now for the sake of Work, I do exactly the same as let's say, yesterday. I go and walk the same way, the same path, the same road, and at the point where I remember that I happened to think about Work, I will Work actually on myself. I create such conditions because then, by association, I'm reminded of two things: one is that I was there before and did not Work, which I don't approve of; and the other is, when I come there again and then think of Work, then I will make an attempt. This is the way I compensate for it.

And a person's life has to be made up like that. Because it is of no use to keep on saying that I should have Worked, even in periods of one's life in which there is a little monotony and not as much desire as there used to be in the beginning. When in the beginning there is curiosity, there is a great deal of that kind of a wish which is available. And that comes, you might say, to some extent, to a certain extent, it comes from the outside world to which I happen to react in the form of becoming curious. But when that curiosity starts to diminish, then it is necessary that something comes from myself - not necessarily from the outside world. And that kind of a changeover of a reaction, which is curiosity, into an activity on the part of myself, is very difficult

to make because that means really that I have to make an attempt. Before I was acted upon. Now I have to act on something, and that something happens to be myself.

It's a question of seriousness of a consideration of what I can live with and want to continue to live with. If I wish, in the regular terminology of ours, if I want to continue to remain asleep, I have to say that to myself, that that is what I now really want, until again and again, that kind of a statement becomes obnoxious to me and I say, but that is not what a man ought to be. And maybe I happen to think then about the possibilities of becoming a man or I remember what I used to be in the past when I was more alive to the possibility of Work. And this way I try to train my mind to become more alert to the possibilities of certain things existing, and then, right after I have that mind as clear as I can make it, I overcome the laziness of not wishing to Work. Harvey, swear every once in a while at such a time and simply say, By God, I'm going to Work. I mean it because I wish and I have a definite aim that I've made up for myself, and I'll be goddamned if I don't Work. If you can make it as strong as that, you will see what is involved. There's much more involved than just satisfaction of a little curiosity. It has to do with your life, Harvey, and each time that this kind of a Work starts to diminish, one ought to be terribly ashamed of oneself, that you cannot even maintain a certain wish for an inner life. And you can blame everybody, it doesn't matter who you want to blame, and circumstances. It is still you who has to Work for a living, for a living of your inner life. And if that becomes clear in one, in your mind and in your feeling, there is no question that you will make an attempt.

Give yourself a task. Twenty-five times tomorrow, you Work. All right?

Harvey: Yes, sir.

Dotty Joos: Mr. Nyland?

MR. NYLAND: Yah.

Dotty: It's Dotty.

MR. NYLAND: Who?

Dotty: Dotty.

MR. NYLAND: Yes, Dotty.

Dotty: Two weeks ago I had some very strong experiences. And it made - in looking back on that it made me realize how much deeper I have to make just my every day to day Work. And I could see that so clearly that it made me afraid in a way. And...

MR. NYLAND: Yes, Dotty.

Dotty: ...you spoke once in California, Mr. Nyland, about a super effort...

MR. NYLAND: Yes I did talk about that.

Dotty: It's such a hard thing that it's as if I'm afraid to do it and I would like a task.

MR. NYLAND: That's right, one has fear to do it. It's partly because it incurs a responsibility. At the same time you must always remember that, as Gurdjieff would say, You cannot jump over your own knees. There are at certain times impossibilities one has to acknowledge. If I remain serious and I wish to Work, and the conditions are not right, or there is not at that moment enough energy to put that kind of a Work into an effort, I also will have to accept that. But when I accept it, I pray at the same time that I will not always be in that state and that sometimes it will be possible to make an effort and even a super effort. Don't wait to see that the super effort or the effort will come, but only when I cannot do it I have a right to ask for it, when I'm serious. There needn't be any fear because one is forced at certain times to keep alive. If I can understand that that kind of a form of life that I want to give to my essential being, and ultimately to the possibility of a Kesdjanian body, or even to the formation of the Soul, when that is an essential quality of mine, that I know that this life here on Earth is just a little stepping stone towards the possibility of living actually in eternity, if that kind of a concept that is in my mind first, and I feel for it and I can make it my own, then I have a very definite reason to wish to Work. Because then I'm not just a little creature who happens to fulfill certain requirements on this Earth, and keeps this Earth and the Moon going. I have an entirely different aspect of myself. I see myself as life, and temporarily in this kind of a form. But I don't have to be in this form at all, and therefore I can easily accept the form it is, if I see at the moment of my seriousness that I'm alive to that what is my life, and then have a wish to see if it could be set free.

When I have a wish for freedom, I have no fear about that fact. I have difficulties in loosening the bondage, but that doesn't incur fear.

Dotty: It is such a formidable thing in relation to...

MR. NYLAND: That is right. One becomes like a very small something in the presence. The days in the Jewish religion you know, Rosh Hashonah and Yom Kippur are called the Days of Awe. It is in the presence of such possibilities that a man really becomes meek. It is that what Gurdjieff means when he asks Hassein to stand in front of the window early in the morning, and he sees the universe and the Sun coming up, and he wants a contact with that what is really in Hassein. And hopes then that that will be kindled because of the relationship towards the universe or the cosmos. Even within our solar system, there is eternity.

Don't be afraid. Pray at such a time for strength. Reduce the different things you are doing to a minimum just to empty yourself, to see that there is really nothing of that at that time that interests you as far as ordinary life is concerned; and consider yourself as a body, simply an instrument, through which much more of inner life can flow than now is allowed. And when the places are occupied by cells having just ordinary life belong to this Earth, I start to clean up a little bit, and I say there are many cells which are alive, but not with the right kind of a life because it is a reacting life. I would like to change the content of the cell and I would like to have in that an activity of inner life for myself. Always answer that to yourself and always end up with the phrase, Praise the Lord. All right, Dotty?

Dotty: Yes, Mr. Nyland.

Bob Kline: Mr. Nyland?

MR. NYLAND: Yah. Wait a minute. Is that it, Bill?

(SIDE TWO)

MR. NYLAND: Yah.

Bob: Bob Kline.

MR. NYLAND: Bob who?

Bob: Kline.

MR. NYLAND: Yah.

Bob: How can I learn to accept what Gurdjieff has to offer (me)?

MR. NYLAND: How can you learn to accept what Gurdjieff has to offer, you said?

Bob: Yes.

MR. NYLAND: Is it difficult? Can you not accept it? Or if there is something of Gurdjieff that you cannot accept, is there something else that you can accept? Is that your question?

Bob: My acceptance is more in the conditions that...

MR. NYLAND: Acceptance of what? Gurdjieff or yourself?

Bob: Of myself.

MR. NYLAND: It's always conditioned. That's the mental process. The conditioning is based on associations and associative values. You're always in your mind, functioning that way; you're always classifying; you're always remembering. You're always making contact with that what already has happened and with that what perhaps might happen. Of course you're conditioned. You even rationalize about your conditioning. Each person has that difficulty. The way to learn it of course is to get into certain states of simplicity of your ordinary life, your activities and whatever your thoughts and your feelings are, reducing them to as much - as little as you can. There's practically nothing left. Many times I say that you are really nothing else but a hunk of flesh, with a couple of possibilities that you call organs, you keep on breathing. That at such and such a time you must make an effort to create something that could become aware of you. And then never mind how difficult it is. If you cannot do it as yet, then wait until you calm yourself down sufficiently. I'm quite certain that at certain times you can make that attempt, and then for one moment something can be aware of you. I hope you understand Work, of what we really mean by it. Do you?

Bob: I think so.

MR. NYLAND: Well if you think so, then go ahead and apply it. How long have you been coming?

Bob: Half a year.

MR. NYLAND: Huh?

Bob: A half a year.

MR. NYLAND: Yah, it's not very long yet, is it? Have you read a great deal or not yet?

Bob: I've read ALL AND EVERYTHING twice.

MR. NYLAND: Good, now read it for the third time. But then stop at certain points when you really miss what is being said and read it over and over again until there is some clarity. Can you do that? Not more than two pages a day. Don't hurry. After you have read it and you have time, write down what appeals to you from those two pages. Maybe it applies, maybe it doesn't, but at least there must be something in it that you, that arrests you and arrests your thoughts. Study more of that kind, and then when you have a chance, remember that during the day.

Recently one of the people who answer tapes made a very good suggestion: to take a quotation from ALL AND EVERYTHING in the morning, but write it up on a piece of paper and put it in your pocket. And if the pocket, maybe you have money in it, or a pair of keys or so, and you put your hand in your pocket and you find a piece of paper, you take it out and you said, Oh yes, this was the quotation. That links me up with Work on myself, and I make an attempt at that time. And you do that sometimes several times during the day. It's a very good suggestion. So maybe you can do that. You understand that?

Bob: Yes.

MR. NYLAND: Are you saying anything?

Bob: Yes.

MR. NYLAND: Yah, now I hear it.

Linda Goldman: Mr. Nyland?

MR. NYLAND: I just would like to have that penetrate. Hm? You know now, Bob?

Bob: Yes.

MR. NYLAND: All right. Yah.

Linda: Mr. Nyland, it's Linda Goldman.

MR. NYLAND: Yah.

Linda : It used to be that, that I expected to experience a fusion as a result of my Work attempts.

MR. NYLAND: You expected that?

Linda: Yah, I used to expect that, and I - and I changed, and then I stopped. After

I spoke with you several times about it I thought that that - that that wasn't right and I, I stopped expecting it. And instead, I expected something, just a registration, something much more simple. And now I can't understand - I've Worked a lot recently. But I can't understand why, when I feel as though everything is right for Work, why nothing at all happens.

MR. NYLAND: Then you have to come to a conclusion, it's not right for Work.

Linda: I Work a lot from like the type of personality I have and I... what I've done is I've tried everything that I could ever remember you've ever suggested.

MR. NYLAND: Yah. What do you mean: Work a lot?

Linda: Huh?

MR. NYLAND: What do you mean when you say, I Work a lot?

Linda: Well, what I've done is that when I've wanted to Work, I've made an attempt.

MR. NYLAND: How many times? To date - today, yesterday?

Linda: Well...

MR. NYLAND: Yah, yah.

Linda: Well, I've been studying, so I haven't...(laughter)

MR. NYLAND: You will excuse me when I laugh, all right?

Linda: Well, the thing is...

MR. NYLAND: Well, I understand it.

Linda: I haven't thought of it much, but when I do, I do do it.

MR. NYLAND: I believe it. But you say a lot, means many times or once but it's extremely intense, and so on. But when it is passing, of course it's all to the good, but you must be careful in saying what you mean.

Linda: Yeah.

MR. NYLAND: It is right that you asked because it sometimes looks as if one really can Work when the conditions are, you might say, happy or satisfying, or you are at ease, or you have a feeling of well-being and then apparently there is not enough friction even to form a wish. I think that a little bit of friction is always necessary for Work, because it is really based on a dissatisfaction of myself. You see, if I have reached a certain level where I, in an ordinary sense even, fall asleep,

and quite definitely in our sense of the word, because there is no effort necessary - it's like a pianola as Gurdjieff would call it - then of course there is no desire for Work. There's not even any reason for wanting to Work because why should I disturb my lovely sleep? But as soon as there is a little bit of friction, something that goes against the grain, then there is an opposition to my ordinary life being simply functioning as a pianola. When there is a false note in it, and I'm musical, I hear it. I say, I have to repair that.

In order to find out what the friction is and how it can be used, I have to try to Work in different conditions with different kinds of friction. I make attempts to Work when I see I'm not Working, but I wish that that perhaps is the reason - the reason for that is that everything is a little too easy. Maybe I do something a little different than at that time, causing me a little more trouble or sacrifice. But I say, I do this now for the purpose of seeing if I now can Work because there is friction. There is a certain friction which is created. You will find a certain point where there is enough friction to encourage you to Work, and not too much of that kind of a friction to kill it. That is the time when you can say, I can Work or not. Because there is a great deal of friction, only you go out of the way and make it easier. Create conditions which are a little bit, let's call them nasty, not easy; don't go out of their way. It is in that kind of legominism that you find a solution to your wish. All right?

Linda: Yes.

MR. NYLAND: No convinced yet, huh? When you go to work - to your ordinary work - and you study a great deal do you say, do you carry books?

Linda: Yes.

MR. NYLAND: Your right hand and your right arm, left one?

Linda: Well, I carry them in a purse on my shoulder.

MR. NYLAND: On your shoulder. Left shoulder or right shoulder?

Linda: Right shoulder.

MR. NYLAND: Will you change it?

Linda: Yes.

MR. NYLAND: Can you carry it in your hand?

Linda: Yeah.

MR. NYLAND: Can you carry it on your back for a little while?

Linda: Yes.

MR. NYLAND: Can you even do it on your shoulder?

Linda: Uhmmm.

MR. NYLAND: All that's idiotic, you knew?

Linda:...on my head.

MR. NYLAND: But you do it for a purpose.

Linda: Oh yes.

MR. NYLAND: All right?

Linda: Uhm.

MR. NYLAND: And if someone else says, look at that fool, will you continue?

Linda: Yes. (Laughter)

MR. NYLAND: Then I wish you good luck. (Laughter)

Linda: Thank you.

Michael Longo: Mr. Nyland?

MR. NYLAND: Yah.

Michael: It's Michael Longo.

MR. NYLAND: Yes.

Michael: I had a result with Work...

MR. NYLAND: Huh? You had what?

Michael: I had results from making attempts to Work.

MR. NYLAND: Results you said?

Michael: Yah.

MR. NYLAND: What kind?

Michael: Well, what I want to know is if they're in the right direction. When there's a wish and then I can Work, sometimes something begins to function like there's a body, and it's as if it's aware of itself...

MR. NYLAND: Hey, hey, hey, hey. Let's use the right kind of language, huh?

Michael: Yah.

MR. NYLAND: If there is a body and it becomes aware of itself, what becomes aware, the body?

Michael: Well, it's as if the body is - there's a clarity.

MR. NYLAND: That may be, but we were talking about awareness.

Michael: Yeah.

MR. NYLAND: Where is the awareness?

Michael: I don't think it's in my mind. I don't know where - where it is.

MR. NYLAND: Could you bring it to your mind even if it isn't there now? I don't think you can leave it hanging or leave it be. The aim is self-knowledge, you know - know thyself.

Michael: Yeah.

MR. NYLAND: So, I have to receive some data about myself. I call it knowledge. I also say it has to be truthful, so it has to be free from all kind of other things that are caused by my ordinary thinking or feeling. But at least I have to have a result of that kind: increased knowledge of myself, and knowledge which is reliable. If I don't get that and it is a requirement of any kind of Work; when I explained about the three forms of Work, all of them have to lead to a result which I call an increased knowledge of myself, as I am, that I have more knowledge of that what is my being. So you see, that is a measure by which you can really find out if whatever that attempt is that you do make, if it is successful or not. There's only success in that sense.

Michael: Well, I would say the result is just a fact that, that I exist.

MR. NYLAND: Yah, that is all right, but that existence of yourself, when you make more attempts or where you extend the desire to become aware - that that 'I' is aware - then it goes over a little bit of period in time in which your body is behaving. So that that what becomes clear to one in an objective sense is actually the behavior form in activity of your body. So that really gives you the knowledge of yourself as that body is active. It goes over from a moment into the extending of a moment, expressed in the terminology of ordinary life as time. It still is self-knowledge.

Have you ever looked back upon what you have done in the past with your

ordinary mind thinking about it and seeing yourself, as it were, still in very, in great clarity, as if you could picture it or draw it? That you saw yourself how you kicked someone...

Michael: Yah.

MR. NYLAND: Or how you slapped someone in the face, or that you were very angry and made fists and so forth and was ready to fight?

Michael: Yes.

MR. NYLAND: Or that you were very mean in whatever you said to someone about which afterwards you may have been sorry? Take activities that are actually worthwhile when you want to Work. First learn what it is to acquire that kind of a dexterity in order to Work with. But when there is an 'I' that starts to function, then certainly you're not going to stick it simply to an existence of yourself which has no meaning whatsoever. You must by this time be able to see yourself walk through a door with a purpose in mind, and that you, as a body walks through that door without having any particular desire to describe yourself, simply the acceptance of what you are doing in connection with ordinary life. More and more this 'I' and the wish for becoming objective has to apply in ordinary life as it is, not as you sometimes make it. Even when we talk about simplicity, and doing it early in the morning, it's only to give the 'I' a chance to develop and to grow up. But when it's grown up, I certainly want to know it, what I am in the presence of other people, or when I have certain thoughts or feelings. So I cannot stop simply at very simple operations of myself where I make it too easy. I want to be a man in life, in the midst of life affected by everything, and then see what there is of this 'I' and how it can continue to exist.

Michael: I want to do that, Mr. Nyland.

MR. NYLAND: Yah, I know you want to do it, but you must do it.

Michael: I don't seem to have enough desire.

MR. NYLAND: Then you see, you don't - you are not honest with yourself. A person who has no desire for that is satisfied with what he has. He wants to continue in his ordinary life to remain unconscious. Anyone who tells him that he ought to wake up, he says: Yes, yes, I know, but I have no desire. That means I want to stay

asleep. Let's be honest about it. Either I Work or I don't. And let me be honest and say when I don't, I'm unconscious and I have no desire whatsoever, and I'm sorry I don't have that desire, but I don't have it. Then I don't Work. then I'm not interested in Gurdjieff or any of these ideas. You have to come to that conclusion. It's either one or the other. It cannot be in between. You know what I said to Harvey?

Michael: Yeah.

MR. NYLAND: Okay, you take the same thing. Swear at yourself. Really get excited about the - that you have to be ashamed at times. What do you expect of life?

Michael: I think that's enough.

MR. NYLAND: All right.

Jane Golden: Mr. Nyland?

MR. NYLAND: Yah.

Jane: The last time I asked a question you suggested that I should try to Work on myself during meetings.

MR. NYLAND: I said it for that one meeting, I didn't say for--during the meetings. I made the suggestion at the beginning of the meeting that it might be useful if you tried to Work on yourself during that meeting.

Jane: I found it to be quite useful and I've done that at several meetings.

MR. NYLAND: Good. Then I start to question you. Was it impartial?

Jane: I felt there was a quality of impartiality...

MR. NYLAND: Not felt. You have to have knowledge. You must be absolutely sure about that, that it was impartial.

Jane: The experiences that I had at that meeting I felt were impartial.

MR. NYLAND: It's not the same as yet as what I mean. Impartiality refers to the facts about myself, not about the experience this body has, but a fact of my body existing so that I don't wish to change it at all, that I accept it as it is. And that I can only do when I accept the life within the body. Because as soon as I observe even the form, I'm easily led astray that I want my form to be different. Only when I reach to an essential value of that body as it exists as life, I can--

that I can become impartial. It's a great deal more involved than you think. You had a good elevated feeling, and it was useful for that purpose, but impartiality is something quite different. It doesn't mean do not go on; go on and try. But from there you will see that it is very difficult even to maintain that at a meeting, particularly when you have to have your mind function also in listening to what we're talking about. And very little energy is really left over. When one wants to try to do it at flashes - at certain times and nothing happens when it is quiet, when there is no word going around. At that moment it's possible to come to yourself and wake up.

Keep on trying, but try to remain honest about it. Don't mistake a feeling for an actual fact. A feeling at most is something that takes place within a certain fact of existence. You can call it a fact when it is a feeling as a feeling in that range of a feeling world. And that's the only concession I would make. But we talk about the materiality of the body and the existence of that kind of matter. I think you understand that.

Jane Golden: I do.

MR. NYLAND: Yah. All right.

Bob Zurer: Mr. Nyland?

MR. NYLAND: Yes.

Bob: Bob Zurer. There are many times when I feel that I'm too satisfied with my ordinary gratification, and then sometimes when I'm not. And at the times that I'm not, I'm able to make some kind of an attempt. But there are too many times in my life when I'm too satisfied.

MR. NYLAND: That you're satisfied?

Bob: When I'm in...

MR. NYLAND: Are there too many?

Bob: There are too many times.

MR. NYLAND: Why do you call it too many?

Bob: Because the only times when I feel that I'm able to reach--at least approach an honest attempt at Work, are times when I'm at the Barn, or at a meeting, and I

feel that it's obvious and that I'm serious. And at other times the things which take me up especially things that have to do with my mind and the way it works in cleverness...

MR. NYLAND: Yah, but I asked you about the too many. There are too many, you have a judgment.

Bob: I want to Work more. I don't want to have to just Work when I am at a meeting or...

MR. NYLAND: Are you sure you're Working at the times when you can Work?

Bob: No.

MR. NYLAND: Well, if you're not even sure about that, then what are you talking about?

Bob: I'm sure that it is in the right direction, that I - that I, that I feel a deepening -

MR. NYLAND: Start in very small things, Bob, when there i s a chance really that you can in that sense then successful-- can be successful. I'm sure there are lots of moments during the day, lots of time periods even, that actually you could think about Work and then do it. Start with that, if there is that kind of a wish. If you don't, if you are not satisfied with the times that you don't Work if you honestly are not satisfied, you have to make times that you can be satisfied. You have to strike that balance within yourself, and that is a matter of how can you live with it. If it becomes a little too much that you dislike what you are doing or the way you are, I'm sure you will do something about it. But again I say, when you don't do anything about it, then you cannot make a statement that there are too many times because you have no judgment about it. You're perfectly happy to continue with them.

Bob: But I'm not happy to continue with them.

MR. NYLAND: Okay, then hang up an ideal of what you will want to be in five years and put it up on the wall. Make a drawing and that is you; that is the description. You say, by that time I wish to be. Any time that I wish to be that I am. Write it underneath the drawing. Every time that you say, I want to Work, look at it, and say, is it in connection with what I wish to become? Then by God, I'm going to Work. All right?

Bob: All right.

MR. NYLAND: Otherwise put a pebble in your shoe and be reminded that way. Don't be wishy-washy. It's nonsense to talk about Work and being wishy-washy. Either yes or no. I've said it already a little while ago. Don't bring up the same old stuff. Profit by the answer that is given to someone else. It might apply to you. Become serious, but in the real sense of the word. You want to do something to grow up, then grow up. Give yourself food.

Now where are those questions of the rest of the multitude?

Margaret Keck: Mr. Nyland?

MR. NYLAND: Yah.

Margaret: It's Margaret Keck.

MR. NYLAND: Yah, Margaret.

Margaret: My question is about deepening a wish. At first in our small group we were discussing wish and I was thinking about it, and on Sunday I was at the Barn and I was working. And I felt there was something in me that was - that hadn't been there before. There was something I really felt very, very strongly that I wanted to create something. And this is the first time it was ever like that. There was a lot of energy.

MR. NYLAND: Margaret, have you seen yourself, at that time? In our sense of the word, has there been something that was really aware of you?

Margaret: Not really, but it was clearer than it had ever been before.

MR. NYLAND: Yah it is possible it is clearer, because thoughts can make certain things much clearer, much more clear than before. I mean the actuality of an experience. I'm talking about something that belongs to your being and not just to your mind, even if that what is an awareness takes place in the mind, you might say it is communicated to the totality of myself. And when it is that, then there is no further question about it. Because then it has touched the rest of my mind, it has touched my feeling, I have given the associations a chance to operate and they didn't; I've given my feeling a chance to become, to indicate if I like it or dislike it and they didn't. And when it's the totality of my body that is really engaged in that fact of my existence, then I have Worked and I have reached a result.

Margaret, do it in very small things. Make up your mind now, and you think about what you will do first thing in the morning, tomorrow when you wake up. Try at that time to really come to yourself in the sense now we mean it, that you do the different activities that you are usually doing - getting out of bed and putting your legs over and then stand on the floor and stand up and so forth, and you can even stretch yourself - whatever it is that you do. That there is something then becoming aware of you walking, doing whatever it is very simply, but at that time honestly trying to become aware in the real sense of the word, in really being impartial to you as a body, and not having any particular thought of wishing anything to be different, or to associate, or to have any memory - just a question you are then in existence. And when you get up and walk, life becomes apparent. Do that, Margaret, for the whole week in the morning only and try to remember during the day that you made that effort. Then you will recall something that was worthwhile and you will be reminded that that maybe then you can match it by something that is also worthwhile in the middle of the day.

Margaret: Okay.

MR. NYLAND: I don't think that you're very clear about it, but I do believe that you want to know.

Margaret: Okay.

MR. NYLAND: All right?

Margaret: Yes.

Judy Benowitz: Mr. Nyland?

MR. NYLAND: Yah.

Judy: Judy Benowitz.

MR. NYLAND: Yah.

Judy: The more that I value Work in my life, and the more efforts I make, and the more seriously I try to Work, I find greater resistances in myself, and the harder the efforts I have to make. I mean it becomes harder, not easier.

MR. NYLAND: Yah, it's right. Are you surprised?

Judy: Um, distressed.

MR. NYLAND: Yah, that's right, but when you're distressed and you know the reason, the distress is not so much anymore. I would almost say instead of being distressed, expect it. The last, the last steps usually are the most difficult. That what is easier and easily disposed of can leave you - certain tricks and tendency and characteristics which have no particular meaning. You don't care anyhow and they may as well go. But the things that are really immured, things that are essential, those things that--on which you have relied, that have made up your personality - all such things are very difficult to eliminate or to even to consider as something that is to be accepted, because the identification with them was really the cause of a certain self-reliance within yourself. And one has to become quite loose from that, that even that what has made you going or made you tick, is of no particular value than only for the maintenance of an unconscious existence. And the more the accent is on the possibility of a development of a spiritual kind, the less attention you will want to pay to that what still exists and the more you are able to give up.

Of course, it is logical. It's always the difficult thing to take out of, for instance, you have a solution that has fifty percent of another substance in it. You can take the first fifteen or twenty percent quite easily, but the last two or three percent is extremely difficult to purify it. It's always the same way. I think you hang on and hang on because they constitute your value of your life. You don't want to give them up unless something else is substituted. And there is not enough as yet to substitute for the value which you attach to the things that are very difficult to give up. You follow that line of reasoning?

Judy: Yes.

MR. NYLAND: Change your mind about it. Now, look at it as something that is quite common and can be expected, that when you get towards the end of wanting to lose a characteristic, there is always something, the last moment that will try to hang on to it. And then you have to make an extra effort. Maybe you don't see it as yet so seriously, but when it is a characteristic that has given you life in your unconscious existence, you're not willing to give that up; you're very much afraid that you will die. It's only when there is enough on the other side of the balance

in the form of an inner life and an essential quality, that you're perfectly willing to give up your superficiality. Keep on Working. You will see after a little while, certain things will slough off which at the present time are still hanging on.

You understand that?

Judy: Yes, I do.

MR. NYLAND: Can you write them up? The tendencies for instance which at the present time you are unwilling to give up?

Judy: Yes, I think I can.

MR. NYLAND: Good. Put it on a piece of paper and simply sign it, and after two months pick it up again and read it.

Judy: Thank you, Mr. Nyland.

MR. NYLAND: All right.

David Stanhewicz: Mr. Nyland?

MR. NYLAND: Yah.

David: It's David Stanhewicz.

MR. NYLAND: Steven?

David: David Stanhewicz.

MR. NYLAND: Yah.

David: It's good to be here at the Barn. I've heard you mention, use the expression: it's a road of patience.

MR. NYLAND: It's a what?

David: I heard you use the expression: it's a road of patience.

MR. NYLAND: Yah.

David: And one time I heard you speak about patience, I experienced a physical relaxation and I think it--well it definitely did help me find in it, for a while, a balance between a difficulty of accepting that I cannot really do now what I wish to do, and that I can only take very little steps, somewhat as you were saying in your answer to Lee about having patience and not being able to wake up overnight. And also it's on the other side of, of discouraging a kind of feeling of seeing how little my wish really is, and how much I have to do with all the, all the rubbish.

And also I don't want to become too expectant and - not do I want to be too passive - passively waiting.

MR. NYLAND: David, I have to have a lot of patience in waiting for what you want to say. Where is your question? So far it's statements. What do you want?

David: Well, I feel that if you could speak a little more about patience...

MR. NYLAND: Why should I? You know what patience is. If you know what it is for one minute, all you have to do is to extend it to five or ten minutes. If patience is needed for one day, and one says, you have to have more patience, you have it for a week. Patience is simply that you put in the place of your expectancy of that what ought to happen, the reality of that what is actually happening. Then you can have patience because you have no desire for anything in the future; you're satisfied with what is taking place at the present time. Your own development is dependent on the patience to see what is the application of that what you know, to give you certain facts about yourself which are acceptable instead of that what you wish to become and try to describe it. When I ask for facts about myself, I don't describe the facts. I'm only interested in getting new facts which are reliable. When I wish to wake up, I don't describe the condition of my awakening. I only describe the method of how to wake up, hoping for a state of being awake, at which time then I will be able to see what actually is there. My patience is that I go up to a certain point in which I utilize everything I have to the best of my advantage, without wishing for anything else to be added until I deserve it. You understand now?

David: Yes, that helps.

MR. NYLAND: Good, and that is Work now, David; that is not philosophy.

David: Yes.

MR. NYLAND: Okay. Ah (buzzer sounds) isn't that interesting, Bill? Such strange coincidence. But maybe that is the way life is made up.

I hope to see you for this kind of a meeting next Monday, and then again as last time, we will continue again with what we have been discussing. I must ask those who have experience in Work, really have tried to Work for a year, two years,

five years, to speak.

Work requires constantly an adjustment. It doesn't matter how many years you are engaged in it, because you change and because of that, your aspect of yourself changes. And the way of approach has to be different in connection with the acquired knowledge.

So, goodnight everybody.

END TAPE

Transcribed: Heather Savory
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